THEOSOPHY

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THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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William Q. Judge

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TO my mind, no ascetics, no teachers of mankind, however eminent and full of the highest knowledge, are really such good and practical benefactors of humanity as Valluvar, of ancient times, who incarnated on earth for the express purpose, among others, of setting an example of an ideal household life to mortals who were prematurely and madly rushing against the rocks of renunciation, and of proving the possibility of leading such a life in any age however degenerated; or as Rama, who, even after having become an avatar-purusha, *came down amidst mortals and led a household life.* —W.Q.J.

TABLE OF CONTENTS

"THE LAMP FLICKERETH NOT" 193
THE LIBERATED 195
CYCLES 196
FINGER POSTS OF THE MIDDLE AGES 206
THE DOCTRINE OF THE GOLDEN AGE 210
ANTIPODAL POWERS OF MANAS 215
AMONG YOUTH-COMPANIONS 218
THE DECAY OF NATIONS 222
A PSYCHIC ANAESTHETIC 223
ZEALOUS DISCIPLE 225
ANOTHER "IMPORTANT LETTER" 226
ON THE LOOKOUT 228

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Inquire of the stranger the earthly road you seek, but ask your higher self for the torch that will light you on your way. In the silence of one's own being is lighted the candle of will and aspiration. No wind can put it out, no heat can melt it. The flame is of the spirit's quality—pure and of even temperature.

—*"Teachings of the Master"*

THEOSOPHY

Vol. XXXII March, 1944 No. 5

"THE LAMP FLICKERETH NOT"

A QUIET student of the Wisdom-Religion once lived and worked and wrote in America, under the name of William Q. Judge. In his life he manifested the calmness that storms can only augment, his work betokened the patience of the immortals, and his writings are instinct with that certainty which great knowledge awakens in the soul. "We make our own storms," he wrote a friend. He knew, too, the corollary, that we make our own peace, by making peace with ourselves. "Patience is really the best and most important thing," he said again, "for it includes many." His own patience included a perception of cyclic opportunities, an acquaintance with occult law; his knowledge of when and how to act was guarded by impersonality, made secure by his detachment from the fruits of action.

While others labored to proclaim the truth by words and works, what he was proclaims it. What made him most the teacher was his singular unselfishness of purpose. The "tone of settled conviction" which pervades his articles and books is not pride of learning nor desire for individual prestige, but the simple sincerity of first-hand experience. He was clear and forceful in argument; more than that, he knew when not to argue, when to leave a proposition to be affirmed by intuition, independent of reason. Most of all, he had a genius for presenting ideas to draw out men's higher perceptive faculties. Where minds were at all free and open, his method made for confirmation, not denial, of intuitional and spiritual thought.

Many there are to dream of better conditions, to envision future glories for man. Any number of people can entertain high ideals and large imaginings. Such thoughts are good and worthy, but, as thoughts only, they are incomplete. A complete idea, like a com-

plete being, is sevenfold. Has not an idea a spiritual essence and a soul or "moral implication," as well as a mental form? Every thought is connected with a desire, and has a measure of vitality, while its vehicles on the astral and physical planes are what we call "actions." But how many men have the ability to fully "carry out" or embody an idea, to draw ideals to a focus *in action on this plane,* to synthesize the seven aspects of thought?

Ideas do not arise of themselves. They are generated by man, who gives them form and power—how definite and sound a form, and how much power, depending upon the individual's "plastic potency." And this can be measured by the average life of his resolutions, by the strength and vigor he is able to invest in great principles, and by the degree of reality he can give to an abstraction.

Mr. Judge has graphically described the precipitation of invisible substances into visibility; not "creation," he would say, but "simply evolution in your very presence." He underlines the necessity for steady control of the mind during the process, and points out that the slightest wavering of thought will confuse and partly destroy the "form" which is being evolved. But Mr. Judge concentrated on another kind of precipitation than this,—more difficult, but also more practical for present humanity than the condensing of physical objects or letters out of the ether. He was continually exerting his creative imagination and will to give intangible ideas a texture of reality. What greater service could he have rendered? When the special tragedy of man's inhumanity today lies in the fact that "we know better," how shall we regard one who lived to teach his fellows a higher standard of thought and action?

Those most avid for "phenomena" in Mr. Judge's day missed the evolution which was taking place right before their eyes. Mr. Judge sought to direct them to examine the phenomena occurring in their own natures, knowing that experiments performed in that laboratory are the best possible demonstrations of spiritual verities that the Ego can encounter. Always, he taught only what he knew by his own investigation and experiments. If he declared that truth is to be lived in daily life, he was not speaking speculatively: the panorama of his own life is a series of "transparencies" through which can ever be seen a background of theosophical principles as his constant inspiration. He spoke of the meaning of a pledge: in modern history, none, save H.P.B. herself, has given a more profound representation than did W.Q.J. of the "power of a vow."

Once, not knowing what they saw, men watched lightning in the heavens; some wondered, some worshipped, and some feared. At last came one who found out the nature of lightning, attracted it to earth, and identified it with the terrestrial electricity men already knew.

Of a different order than the lightning with which Franklin experimented was the light of Theosophy brought by H. P. Blavatsky in 1875. Most men saw the truth of Masters' Message in flashes only, some with wonder, some with awe and some with fear. There was needed an occult scientist to bring the divine knowledge "down to earth," to link Theosophy to what men already knew of truth, that they might incorporate the great ideas in their working knowledge of life. In William Q. Judge, her "alter-ego" and friend of old-time and of the future, H.P.B. found the Link, "the Antaskarana between the two Manas(es)—the American thought, and the Indian—or rather, the trans-Hymalayan Esoteric knowledge." His was a mind to encompass the Message, and his was a will to embody the ideal. He presaged the next cycle of human evolution, for in him *Manas* was fully active and developed.

The Liberated

In every country and in every age there were and there will be people, pure of heart, who, conquering their earthly thoughts and the passions of the flesh, raise their spiritual faculties to such a pitch that the mysteries of being and the laws governing Nature and hidden from the uninitiated, are revealed to them. Let blind men persecute them; let them be burned and hunted from "societies acknowledged by law"; let them be called Magi, Wise Men, Raj Yogis or saints—they have lived and they still live everywhere, recognized or unrecognized. For these people who have illumined themselves during their life-time, there are no obstacles, there are no bodily ties. They do not know either distance or time. They are alive and active in the body as well as out of it. They *are,* wherever their thought and their will carries them. They are not tied down by anything, either by a place, or by their temporary mortal covering.

—From a letter by H.P.B.

CYCLES

IN advancing these few observations upon the doctrine of cycles, no claim to an exhaustive study of the matter is made. This paper is merely by way of suggestion.

The subject was brought before my mind by our discussion some evenings ago, when the question of the descent upon earth, or ascent from it, of celestial beings or progressed souls engaged our attention. It seemed certain that such ascent and descent were governed by cyclic laws, and therefore proceeded in regular periods. Some sentences from the *Wisdom of the Egyptians* by Synesius, in matter furnished me by Bro. Chas. Johnston, now of India, read:

> After Osiris, therefore, was initiated by his father into the royal mysteries, the gods informed him * * that a strong tribe of envious and malignant dæmons were present with Typhos as his patrons, to whom he was allied and by whom he was hurled forth into light, in order that they might employ him as an instrument of the evil which they inflict on mankind. For the calamities of nations are the banquets of the evil dæmons. * * *
>
> Yet you must not think that the gods are without employment, or that their descent to this earth is perpetual. For *they descend according to orderly periods of time,* for the purpose of imparting a beneficent impulse in the republics of mankind. But this happens when they harmonize a kingdom and send to this earth for that purpose souls who are allied to themselves. For this providence is divine and most ample, which frequently through one man pays attention to and affects countless multitudes of men.
>
> For there is indeed in the terrestrial abode the sacred tribe of heroes, who pay attention to mankind, and who are able to give them assistance even in the smallest concerns. * * This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature. But when matter excites her own proper blossoms to war against the soul, the resistance made by these heroic tribes is small when the gods are absent; for everything is strong only in its appropriate place and time. * * But when the harmony adapted in the beginning by the gods to all terrene things becomes old, they descend again to earth that they may call the harmony forth, energize and resuscitate it when it is as it were expiring. * * When, however, the whole order of mundane things, greatest and least, is corrupted, then it is necessary that the gods should descend for the purpose of imparting another orderly distribution of things.

NOTE.—This article is a paper read by William Q. Judge before the Aryan Theosophical Society, October 22, 1889, and published in *The Path,* December, 1889.

And in the Bhagavad Gita it is said by Krishna:

When Righteousness
Declines, O Bharata! when Wickedness
Is strong, I rise, from age to age, and take
Visible shape, and move *a man with men,*
Succoring the good and thrusting the evil back,
And setting Virtue on her seat again,

And

> At the approach of Brahma's day, which ends after a thousand ages, all manifested objects come forth from the non-developed principle. At the approach of Brahma's night they are absorbed in the original principle. This collective mass of existing things, thus coming forth out of the absolute again and again, is dissolved at the approach of that night; and at the approach of a new day it emanates again spontaneously.

In the foregoing quotations two great aspects of cyclic law are stated.

The latter has reference to the great cycle which includes all cycles of every kind. All the minor cycles run their course within it. When it begins a new creation is ushered in, and when it ends the great day of dissolution has arrived. In Arnold's translation of the Bhagavad Gita the beginning of this great cycle is beautifully called by him *"this vast Dawn,"* and of the close he reads:

When that deep night doth darken, all which is
Fades back again to Him who sent it forth.

The real figures expressing the mortal years included in this period are not given. Each Manwantara, according to the Hindus, is divided into the four Yugas or Ages, with a certain number of years allotted to each. Speaking on this subject in the *Key to Theosophy* (page 83), H. P. Blavatsky gives us a clue thus:

> Take as a first comparison and a help towards a more correct conception, the solar year; and as a second, the two halves of that year, producing each a day and a night of six months' duration at the North Pole. Now imagine, if you can, instead of a Solar year of 365 days, *ETERNITY.* Let the sun represent the universe, and the polar days and nights of six months each—*days and nights lasting each* 182 *trillions and quadrillions of years,* instead of 182 days each. As the sun arises every morning on our *objective* horizon out of its (to us) *subjective* and antipodal space, so does the Universe emerge periodically on the plane of objectivity, issuing from that of subjectivity—the antipodes of the former. This is the "Cycle of Life." And as the sun disappears from our horizon, so does the Universe disappear at regular periods when the "Universal Night" sets in. * *

This is about the best idea we can get of it. It is impossible for the human mind to conceive these periods. No brain can grasp 182 trillions of years, much less if quadrillions are added. Few if any persons can mentally traverse the full extent of even *a million*. But we can make an approximation to the idea by using her suggestion of dividing the year and calling six months a day and six months a night, and then extending each into what is equivalent to infinity with us, since it is impossible to seize such immense periods of time.

And carrying out the correspondence suggested by her, we have at once a figure of the inclusion of all the minor cycles, by calling each day when we rise and night when we sleep as the beginning and ending of minor cycles. Those days and nights go to make up our years and our life. We know each day and can calculate it, and fairly well throw the mind forward to see a year or perhaps a life.

A quotation from Vol. 1, at 31 of *Isis Unveiled* will give us the Indian figures. She says:

"The Maha Kalpa embraces an untold number of periods far back in the antediluvian ages. Their system comprises a Kalpa or grand period of 4,320,000,000 years which they divide into four lesser yugas running as follows:

Satya yug	1,728,000 years
Treta yug	1,296,000 "
Dwapara yug	864,000 "
Kali yug	432,000 "
	4,320,000

which makes one divine age or Maha yuga; seventy-one Maha Yugas make 306,720,000 years, to which is added a sandhi, or twilight, equal to a Satya yuga or 1,728,000 years, to make a manwantara of 308,448,000 years. Fourteen manwantaras make 4,318,272,000 years, to which must be added a sandihamsa or dawn, 1,728,000, making the Kalpa or grand period of 4,320,000,000. As we are now (1878) only in the Kali Yuga of the 28th age of the 7th manwantara of 308,448,000 years, we have yet sufficient time before us to wait before we reach over half of the time allotted to the world."

Further H. P. Blavatsky clearly states that the other cycles are carried out within this greater one, as at 34, vol. 1.

> As our planet revolves once every year around the sun and at the same time once in every 24 hours upon its own axis, thus traversing minor cycles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced within the great Saros.

Leaving the region of mathematics, we find this great period represents the extension of pigmy man into the vast proportions of the great man, whose death at the close of the allotted period means the resolving of all things back into the absolute. Each of the years of this Being embraces of our years so many that we cannot comprehend them. Each day of his years brings on a minor cataclysm among men; for at the close of each one of his days, metaphorically he sleeps. And we, as it were, imitating this Being, fall asleep at night or after our diurnal period of activity.

We are as minor cells in the great body of this Being, and must act obediently to the impulses and movements of the body in which we are enclosed and take part.

This greater man has a period of childhood, of youth, of manhood, of old age; and as the hour arrives for the close of each period, cataclysms take place over all the earth. And just as our own future is concealed from our view, so the duration of the secret cycle which shows the length of life of this Being is hidden from the sight of mortals.

We must not, however, fall into the error of supposing that there is but one of such great Beings. There are many, each being evolved at the beginning of a new creation. But here we touch upon a portion of the ancient philosophy which is fully explained only to those who are able to understand it by virtue of many initiations.

The Sandhya and Sandhyhamsa referred to in the quotation taken from *Isis Unveiled* are respectively the twilight and the dawn, each being said to be of the same length and containing the same number of years as the first or golden age—*i.e.* 1,728,000. It is in strict correspondence with our own solar day which has its twilight and dawn between day and night.

In going over the figures of the four ages, a peculiarity is noticed to which I refer at present as merely a curiosity. It is this:

The digits of Satya Yug 1, 7, 2, 8, added together make 18; those of Treta Yug, 1, 2, 9, 6, make 18; those of Dwapara Yug 8, 6, 4, make 18; while those of Kali Yug 4, 3, 2, sum up only 9; but if those of the grand total of 4,320,000 be added together they make 9, and that with Kali give 18 again. 18 is a number peculiar to Krishna in the Bhagavad Gita, and the poem has 18 chapters in it. If the three 18's and one 9 found as above be added together, the result will be 63, and 3x6 equals 18, and if added make 9, and 18 added gives nine. If we multiply the three 18's and 9 produced from the different ages, we get 5, 8, 3, 2, which, if treated as

before, give 18 again. And in the process of thus multiplying we discover a recurrence of the three eighteens and one 9, only inverted, as: The first 18 multiplied by the second one gives 3, 2, 4, which added results in 9; 324 multiplied by the third 18 gives 5, 8, 3, 2, which being added gives 18; and the product of the multiplication of 5,832 by 9, which is the result of adding the figures of Kali Yuga, is 5, 8, 4, 1, which on being added gives 18 again. Now, as the last of these apparently fanciful operations, let us add together the results gained by multiplying the figures which were obtained during the various steps we have gone through and then adding the results.

The first figures are 1x8=	8
The second 3x2x4=	24
The third 5x8x3x2=	240
The fourth 5x8x4x1=	160
These added together give	432,

which are the digits of Kali Yuga.

Now turning to *Isis Unveiled* at p. 32 of Vol. 1, we find this remarkable paragraph:

"Higgins justly believed that the cycle of the Indian system, of 432,000, is the true key of the secret cycle."

But in the following paragraph she declares it cannot be revealed. However, we may get some clues, for we see in the figures of Kali Yuga, 432,000, and in the great total (leaving out the Sandhis), 4,320,000. What this secret cycle is, I, however, am not competent to say. I only desire to throw out the hints.

Having thus glanced over the doctrine of the great cycle which includes all others, let us now devote a little consideration to the cycle referred to in the passages from the *Egyptian Wisdom* first quoted.

This cycle may be called for the present purpose *The Cycle of Descending Celestial Influences*. By "descending" I mean descending upon us.

Osiris here signifies most probably the good side of nature, and his brother Typhos the evil. Both must appear together. Typhos is sometimes called in the Egyptian books the opposer, and later with us, is known as the Devil. This appearance of Typhos at the same time with Osiris is paralleled in the history of the Indian Krishna who was a white Adept, for at the same time there also reigned a powerful Black magician named Kansa, who sought to destroy Krishna in the same way as Typhos conspired against the life of Osiris. And Rama also, in Hindu lore the great Adept or ruling god, was opposed by Ravana, the powerful Black magician king.

In instructing Osiris after the initiation, the gods foresaw two questions that might arise within him and which will also come before us. The first is the idea that if the gods are alive and do not mingle with men to the advantage of the latter and for the purpose of guiding them, then they must necessarily be without any employment. Such a charge has been made against the Beings who are said to live in the Himalayas, possessed of infinite knowledge and power. If, say the public, they know so much, why do not they come among us; and as they do not so come, then they must be without employment, perpetually brooding over nothing.

The instructor answered this in advance by showing how these Beings—called gods—governed mankind through efficient causes proceeding downward by various degrees; the gods being perpetually concerned in their proper sphere with those things relating to them, and which in their turn moved other causes that produced appropriate effects upon the earth, and themselves only coming directly into earthly relations when that became necessary at certain "orderly periods of time," upon the complete disappearance of harmony which would soon be followed by destruction if not restored. Then the gods themselves descend. This is after the revolution of many smaller cycles. The same is said in Bhagavad-Gita.

But frequently during the minor cycles it is necessary, as the *Egyptian Wisdom* says, "to impart a beneficent impulse in the republics of mankind." This can be done by using less power than would be dissipated were a celestial Being to descend upon earth, and here the doctrine of the influence among us of Nirmanakayas* or Gnanis is supported in the Egyptian scheme in these words:

> For there is indeed in the terrestrial abode the sacred tribe of heroes, who pay attention to mankind, and who are able to give them assistance even in the smallest concerns.
>
> This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature.

These "heroes" are none other than Nirmanakayas—Adepts of this or previous Manwantaras—who remain here in various states or conditions. Some are not using bodies at all, but keep spirituality alive among men in all parts of the world; and others are actually using bodies in the world. Who the latter are it would of course be impossible for me to know, and if I had the information, to give it out would be improper.

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*For *Nirmanakayas* see *The Voice of the Silence* and its Glossary.

And among this "sacred tribe of heroes" must be classed other souls. They are those who, although now inhabiting bodies and moving among men, have passed through many occult initiations in previous lives, but are now condemned, as it were, to the penance of living in circumstances and in the bodies that hem them in, as well as for a time make them forget the glorious past. But their influence is always felt, even if they themselves are not aware of it. For their higher nature being in fact more developed than that of other men, it influences other natures at night or in hours of the day when all is favorable. The fact that these *obscured adepts* are not aware now of what they really are, only has to do with their memory of the past; it does not follow, because a man cannot remember his initiations, that he has had none. But there are some cases in which we can judge with a degree of certainty that such adepts were incarnated and what they were named. Take Thomas Vaughan, Raymond Lully, Sir Thomas More, Jacob Boehme, Paracelsus, and others like them, including also some of the Roman Catholic saints. These souls were as witnesses to the truth, leaving through the centuries, in their own nations, evidences for those who followed, and suggestions for keeping spirituality bright,—seed-thoughts, as it were, ready for the new mental soil. And as well as these historical characters, there are countless numbers of men and women now living who have passed through certain initiations during their past lives upon earth, and who produce effects in many directions quite unknown to themselves now. They are, in fact, old friends of "the sacred tribe of heroes," and can therefore be more easily used for the spreading of influences and the carrying out of effects necessary for the preservation of spirituality in this age of darkness. We find in our present experience a parallel to this forgetting of previous initiations. There is hardly one of us who has not passed through circumstances in early life, all of which we have forgotten, but which ever since sensibly affect our thoughts and life. Hence the only point about which any question can be raised is that of reincarnation. If we believe in that doctrine, there is no great difficulty in admitting that many of us may have been initiated to some extent and forgotten it for the time. In connection with this we find in the second volume of the *Secret Doctrine,* at page 302, some suggestive words. The author says:

> Now that which the students of Occultism ought to know is that *the third eye is indissolubly connected with Karma.*
>
> * * In the case of the Atlanteans, it was precisely the spiritual being which sinned, the spirit element being still the "Master" principle in man in those days.

> *Thus it is that in those days the heaviest Karma* of the fifth race was generated *by our Monads.* * * *
>
> Hence the assertion that many of us are now working off the effects of the evil Karmic causes *produced by us in Atlantean bodies.*

In another place she puts the date of the last Atlantean destruction as far back as 11,000 years ago, and describes them as a people of immense knowledge and power. If we allow about 1,000 years for our period in Devachan, we will have only passed through some eleven incarnations since then; and supposing that many more have been our lot—as is my opinion, then we have to place ourselves among those wonderful though wicked people at the height of their power. Granting that we were guilty of the sinful practices of the days in which we then lived, and knowing the effect of Karma, it must follow that since then we have passed through many very disagreeable and painful lives, resembling by analogy dreadful situations in the years between youth and maturity. No wonder, then, if for the time we have forgotten outwardly what we then learned.

But all these historical personages to whom I have referred were living in a dark cycle that affected Europe only. These cycles do not cover the whole of the human race, fortunately for it, but run among the nations influenced for the allotted period, while other peoples remain untouched. Thus while Europe was in darkness, all India was full of men, kings and commoners alike, who possessed the true philosophy; for a different cycle was running there.

And such is the law as formulated by the best authorities. It is held that these cycles do not include the whole of mankind at any one time. In this paper I do not purpose to go into figures, for that requires a very careful examination of the deeds and works of numerous historical personages in universal history, so as to arrive by analysis at correct periods.

It is thought by many that the present is a time when preparation is being made by the most advanced of the "sacred tribe of heroes" for a new cycle in which the assistance of a greater number of progressed souls from other spheres may be gained for mankind. Indeed, in *Isis Unveiled* this is plainly stated.

Writing in 1878, Madame Blavatsky says in vol. 1 of *Isis:*

> Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long-kept may be revealed; books long-forgotten and arts long-time-lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands

of men who pretend to have unrolled them from mummies or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? *An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin,* and the future pages of history may contain full proof that—

"If ancestry can be in aught believed,
Descending spirits have conversed with man,
And told him secrets of the world unknown."

Now the way to get at the coming on of the period or close of a larger cycle without wandering in the mazes of figures, is to regard the history and present state of mankind as known.

Thus in the darker age of Europe we find India almost unknown and America wholly so. That was a period when cycles were operating apart from each other, for men were separated from and ignorant of each other. In these continents there were great and powerful nations ruling in both North and South America, but they were not in communication with Europe or India.

Now, however, China knows of and communicates with England and America, and even dark Africa has constant visitors from all civilized nations, and to some extent is affected by us. Doubtless in the greater number of towns in Africa the white man and his doings are more or less like fables, but we with larger knowledge know that those fables rest upon the *fact* of our explorations there.

Judging, then, from the appearances in the affairs of men, we can conclude that now some great cycle is either ending or beginning, and that a number of minor circles are approaching each other.

At the same time with these social or material cycles, there are corresponding ones on a higher plane. One is quite easy to trace. It is the influence of Eastern metaphysics upon the Western mind. This higher cycle has been revolving for many years among the Orientals before we came within its power. Our falling under it is due to a physical cycle as a means. That one which is represented in the progress of trade, of science, of means for transportation. In this way the philosophical system of India and Tibet has begun to affect us, and no man can calculate its course.

Taking into account the spiritual cycles all so intimately connected with Karma and reincarnation, one would be compelled to conclude that this cycle will not be slow or weak. For, if we in Europe and

America are the reincarnations of the ancients who formulated this philosophy, we must certainly be powerfully affected upon having it presented to our notice in this life. And as the very air is getting filled with theosophical ideas, and children are growing up every day, the conclusion is irresistible that as the new generation grows up it will be more familiar with theosophical terms and propositions than we were in our youths. For in every direction now, children are likely to hear Karma, Reincarnation, Buddhism, Theosophy, and all these ideas mentioned or discussed. In the course of twenty-five years, then, we shall find here in the United States a large and intelligent body of people believing once more in the very doctrines which they, perhaps ages ago, helped to define and promulgate.

Why not, then, call one of our present cycles the cycle of the Theosophical Society? It began in 1875, and, aided by other cycles then beginning to run, it has attained some force. Whether it will revolve for any greater length of time depends upon its earnest members. Members who enter it for the purpose of acquiring ideas merely for their own use will not assist. Mere numbers do not do the work, but sincere, earnest, active, unselfish members will keep this cycle always revolving. The wisdom of those who set it in motion becomes apparent when we begin to grasp somewhat the meaning of cyclic law. The Society could have remained a mere idea and might have been kept entirely away from outward expression in organization. Then, indeed, ideas similar to those prevalent in our Society might have been heard of. But how? Garbled, and presented only here and there, so that perhaps not for half a century later would they be concretely presented. A wise man, however, knows how to prepare for a tide of spiritual influence. But how could an every-day Russian or American know that 1875 was just the proper year in which to begin so as to be ready for the oncoming rush now fairly set in? To my mind the mere fact that we were organized with a definite platform in that year is strong evidence that the "sacred tribe of heroes" had a hand in our formation. Let us, then, not resist the cycle, nor, complaining of the task, sit down to rest. There is no time for rest. The weak, the despairing, and the doubting may have to wait, but men and women of action cannot stand still in the face of such an opportunity.

Arise, then, O Atlanteans, and repair the mischief done so long ago!

"Roll on, O Wheel, roll on and conquer;
Roll on forevermore!"

FINGER POSTS OF THE MIDDLE AGES

Guillaume Postel

WHO was Guillaume Postel? "A French Adept, born in Normandy in 1510. His learning brought him to the notice of Francis I, who sent him to the Levant in search of occult MSS., where he was received into and initiated by an Eastern Fraternity. On his return to France he became famous. He was persecuted by the clergy and finally imprisoned by the Inquisition, but was released by his Eastern brothers from his dungeon. His *Clavis Absconditorum,* a key to things hidden and forgotten, is very celebrated." Thus wrote H. P. Blavatsky, affording us a stirring glimpse of the intriguing and noble career of one whose very name is unknown to most men of today. Perchance H.P.B.'s words are a challenge to her students to bring to light and vindicate one more glorious but forgotten reputation. For he was one of those "most learned and intellectual men who were students of the *Kabala,*" one of the bearers of the torch of Truth across the darkness of the Middle Ages.

As might be expected, "profane" accounts of Postel's life can add little of theosophical significance to H.P.B.'s outline. Where it is the policy of the individual to conceal his most sacred experiences and knowledge, lest he be the victim of persecution as "infidel," "atheist," or "heretic"; and where it is the policy of the Church to present the narrow sectarian existence of a completely orthodox "son" as the only life for a believer, it is not hard to understand why the history of one such as Guillaume Postel should present contradictions in fact and spirit, and fail to give more than the merest hint of his purposes and convictions. To illustrate. We may learn that the King of France sent Postel to the Near East for "some oriental manuscripts," but it is H.P.B. who defines them as "occult." A biographer may note that in the course of this journey, Postel visited Egypt and stayed for a time in Constantinople, where he "made every use of his opportunities and under the tuition of a learned Jew embarked upon Chaldee and cabalistic studies." But, again, it is H.P.B. who is able to say that while in the Levant Postel became an initiate.

Other phases of his life Madame Blavatsky has not discussed, and, lacking her testimony, we may only guess at their meaning. Postel was a contemporary of Ignatius Loyola, and at one time the Society of Jesus accepted him on probation. As the story goes, Loyola discovered that his novice was reading the Hebrew Scriptures, contemplating the constellations, and giving publicity to here-

tical ideas. The founder of the Society of Jesus failed in his attempts to "cure" him, and expelled him from the Order. One comment[1] on this episode is suggestive: "With institutionalism Postel was fundamentally at loggerheads; it is not surprising therefore to find that his connection with the Jesuits endured only for twelve months."

Later, Postel went again to the East. In the course of his trip, he "made some interesting journeys, seeing the Samaritans, the Maronites and Druses." Butler says nothing further about these interesting visits, and the reader is left to surmise as best he may what might have been Postel's connection with those fraternities.

Jean Pierre Niceron in his excellent *Mémoires*[2] speaks of Postel as one of the most learned men of his age, a judgment confirmed by Postel's numerous works and by the testimony of all the scholars of his day. He excelled particularly in his knowledge of languages, philosophy, cosmography, mathematics, and medicine. He claimed to be able to travel all the way to China without the help of an interpreter. The King of France, Francis I, and his learned sister, the Queen of Navarre, regarded him as the marvel of the world. The highest dignitaries of the Church and the most learned men of the day admired him and courted his company.

While Postel's great learning was undisputed, some of his ideas earned him endless criticism and abuse on the part of theologians. One of his contemporaries called him the "father of the deists," which, however, is more a recommendation than the slur for which it was intended. That he was accused of various "heresies" but indicates to the theosophist the common lot of adepts of the Middle Ages. Not the slightest shadow was ever cast upon his character; his life was without blemish. It is said of him:

> Before everything Postel was a fanatic. He was fanatical in his pursuit of truth. To him the truth was personal not abstract; it was incorporated in his own experience; it became either a reproof for past behaviour, or an indication of immediate duty.

Which practice tells its own story of a *self-examined* life.

In his old age, Postel lived in the Monastery of St. Martin des Champs, where he was visited by Princes and men of learning, by nobles and senators, who consulted him on oriental manuscripts, or came purely for the sake of his conversation. This appears to have

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[1] By Sir Geoffrey Butler in *Studies in Statecraft* (Cambridge University Press, 1920), p. 42.

[2] *Mémoires pour servir a l'Histoire des Hommes Illustres dans la République des Lettres*, Paris, 1729, Vol. VIII.

been the only peaceful interlude of his life. "He became the glory of the community," and remained there until his death in 1581 at the age of seventy-one.

Postel affords us another example of the method pursued by Christian scholars of the Middle Ages in expressing some of the great truths formerly taught in the Mysteries. By veiling their teachings in biblical phraseology and symbology, writers were able to evade the terrible consequences of heresy while recording for the discerning eye of the true student the tenets of the Wisdom-Religion. In his writings, Postel often makes "woman" or "women" represent the material, lower world, which is exalted only because in and through it man must regain his spiritual state. He goes into the division of man's inner nature, the "divine form as including all forms," metempsychosis and many other highly interesting doctrines. The religious phraseology and symbology he uses, and probably even historical events and personages, are but a cloak to veil the Truth, a "secret language" used of dire necessity by all true mystics of the Middle Ages. (Compare THEOSOPHY for January.)

In 1553, in Paris, Postel published *The Doctrine of the Golden Age,* which has been translated especially for THEOSOPHY from the original French, and will appear in two parts, beginning in this issue. Students will find the treatise a test of their ability to apply the key which is theirs in Theosophy, and a challenge to read by the light of the spiritual lamp within, the "Mystery Language" common to all ages and all peoples. Postel expresses here the sublime and ever unchanging Ethics of the Soul, which alone will lead the crucified Christ-Soul in each man from death to resurrection, from physical to spiritual life. The Christ-man, as well as the terrestrial "man" who must be subdued, the doctrine of correspondences, control of mind through concentration or contemplation of spiritual ideals, the law of ethical causation, the importance of motive, the illusory character of physical life and values and of worldly virtue—all these are suggestively dealt with in the extracts which follow.

Orthodox Christian dogmas were carefully admixed with these *unsectarian* principles. In this connection, a statement from the Introductory to *The Secret Doctrine* should be kept in mind. H.P.B. there declares that the period beginning with Buddha and Pythagoras and ending with the Neo-Platonists and Gnostics "is the only focus left in History wherein converge for the last time the bright rays of light streaming from the æons of time gone by, unobscured by the hand of bigotry and fanaticism." She continues:

> The public must be made acquainted with the efforts of many World-adepts, of initiated poets, writers, and classics of every age, to preserve in the records of Humanity the Knowledge of the existence, at least, of such a philosophy, if not actually of its tenets. The Initiates of 1888 would indeed remain incomprehensible and ever a seemingly impossible myth, were not like Initiates shown to have lived in every other age of history. . . . Knowledge of the Occult and the powers it confers on man . . . are as old as the world itself.

It is for this purpose that THEOSOPHY conducts the present study series: not to glorify the "Christian tradition," still less to lend any support to Church dogmas, but to bring forward the evidences of the Theosophical Movement to which must be credited whatever of "light" exists in the world's Dark Ages. Though not named as such, Guillaume Postel may well have been one of those "obscured adepts" of whom Mr. Judge speaks in "Cycles" (see p. 202 of this issue). Certainly *The Doctrine of the Golden Age* contains many "suggestions for keeping spirituality bright," and marks Postel as one of the men of the new age.

FINDING "GOD"

The whole of Boehme's practical teaching, as, also, that of [William] Law, might be summed up in the story told of an Indian sage who was importuned by a young man as to how he could find God. For some time, the sage did not give any answer; but, one evening, he bade the youth come and bathe with him in the river, and, while there, he gripped him suddenly and held his head under the water until he was nearly drowned. When he had released him, the sage asked, "What did you want most when your head was under water?" and the youth replied, "A breath of air." To which the sage answered, "When you want God as you wanted that breath of air you will find Him." —CAROLINE F. E. SPURGEON

THE DOCTRINE OF THE GOLDEN AGE

By Guillaume Postel

I

Rules of the Everlasting Love
In Animo. Plura spernere quam quis cupiar.
In Corpore. Plura pati quam quis laedar.

I. For The Love of the Lord
Despise More Than Thou Canst Desire.
In Order Passion to Restrain,
Endure More Than Thou Couldst Injure,
Thus Wrath and Vengeance In Thyself Refrain.

II. For the Lord the Crucified
Perform the Good Thou Knowest, Be Just,
And Suffer Evil, However Unjust It May Be.

III. For Love of the Republic
In Poverty, Contempt and Pain,
Place All Possessions, Honors and Delights.

IV. For Thy Justification,
Accuse Thyself Till Damned Thou Seemest, So
That In the Lord Be Placed Thine Only Trust.

V. For All the World In General We Must
So Much Labor, Suffer and Exert Ourselves,
That Nobility in Others We Can Find.

VI. For Life Eternal to Be Ours We Must Have
Charity, Hope and Faith,
To Accomplish Toward the Lord Our Impotence.

VII. For Everlasting Bliss I Have to Place
In Me My Nothing, Save My Ruin and Woe,
In the Lord My All, in All Eternity.

Note.—From an early reprint (1750?) of the original French edition of 1553. Here translated specially for Theosophy.

I Write Here the True End of the World

What is man? He is the end of the world. How the end of the world? A reasonable creature, made and created in the image and likeness of the Lord, for the use, welfare and contentment of which the Lord finally created the world.

What is meant by the image and likeness of the Lord? It means that, with true and not false Power, Wisdom and Love, exposing for the human nature the forces of the body, of the Soul and of the expendable possessions, he must here in this inferior and corporeal life represent the divine and by no means false power, wisdom and charity, by showing through bodily works that the Lord is hidden and active within man, when man chooses to live by Reason.

What did the Lord have in mind for man, so as to create the world for his intention, when neither the world nor man were yet in existence? Nothing in the world save to extend and show to him the infinite goodness, in order to be for ever glorified by the human creature. Thus man must be the small and reduced world preordained before the great world, since the great is made for him. This is certain.

What is meant by the Lord having to be for ever glorified? It means that man who has received from the Lord both himself and the whole world, must ever be most diligent in doing good, and being humble, undone and resigned, to clarify and glorify the Lord, in his body, and by living in poverty, contempt and suffering, give and place all his possessions, reputation and pleasure in the service of the Lord, and in short to be in this world below like a God incarnated. How, like a God incarnated? Because it is necessary that perfection or the perfect observance of reason be so great that the reasonable creature have no wish to retain as his own things of the world, but having within himself relinquished them, voluntarily resigning all, show forth his divine similitude.

What are the means for thus being made or becoming like unto the Lord? The same as a child must observe, or a perfect servant and true friend, towards a very good and perfect father of a family. How? The good and perfect child, who wants to be like unto his father, must exert himself most diligently according to the will of his father, asking for no wages while his father is alive, and must ever keep hard at work in body and mind, desiring no repose for himself, but by his labor procuring repose for others only, that is, universal, and chiefly domestic, fraternal, and paternal bodily and spiritual repose and pleasure; likewise he will do the most laudable and honor-

able things he can, and as to himself, shun honor and despise being honored, rejoicing when dishonored or despised for doing right, leaving to his Father or Lord all household honor. For we see that the fathers, for the home, or for their servants, acquire, labor, and commonly lower themselves in their estimation, rather than cease to gain for their said home, without asking for themselves greater riches, pleasure, or glory (except the use and honor thereof); but only (I mean the wise and true Fathers, and not the false ones, of which the world is full) for the sake of their posterity.

How does this apply to the Lord: Well indeed. Inasmuch as the Lord is Father eternal, of infinite goodness, wisdom, and power, for whose love it is necessary not only to labor for the common good, and not for one's own, to exert and mortify the body by way of penance or voluntarily, as well as by tolerance towards others, or by patience, and to perform low and humble tasks, which according to human judgment are full of dishonor in the eyes of the world; but after having accomplished all things, then by living in poverty, contempt and misery must we confess to be useless servants, thinking that being afflicted we deserve a thousand times worse than this. Therefore doing all the good that is possible in the world, and suffering all possible evils, does not one deserve it, because one considers himself a useless servant?

As the saying goes, we must let the host do the reckoning, and help settle the account of our companion. No man of the world must esteem his merit higher than it is, but must do all in his power while despising himself, to count and esteem the merits of his companion, or of some other person, either by praising virtue, or by excusing, or tolerating vices or imperfections. As to himself let the Lord do the reckoning, who will not be forgetful, or will not remember his good deeds, which he will recognize he has done in us, when as if dead to all we shall give ourselves up to him, in order that he may live in us.

Which then is the most excellent thing one may either do or suffer, for the love of the Lord? It is that of the spirit or of the soul. Wherein? Engaging in most fervent prayer, most devoted meditation and most ardent contemplation, and in suffering most humiliating infamy, most shameful dishonor and most unworthy contempt. And why thus suffer? To the end that man *suffering more* than he can be hurt in the noblest part of himself, and despising *more* of this world than can be valued, he be as *omnipotent,* and infinitely stronger than is the world, showing thereby that the Lord lives in him.

How does one engage in perfect prayer? By reciting and understanding, full of devotion, the supreme prayer of the world. Which is the supreme prayer? That taught by the divine wisdom to the Christians. How is it worded?

> Our Father who art in heaven; hallowed by Thy name; Thy Kingdom come; Thy will be done as in heaven, so on earth; Give us this day our daily bread; And forgive us our sins, as we forgive our debtors; And bring us not into temptation, but deliver us from the evil one. Amen.

Why must we say "Our Father"? Because we are all brothers, and his children, who in this world must claim nothing for our own, but all things for brotherly love, such as air, water, fire, the stars, the sky and other things common.

Why, "Who art in heaven"? Because although the Lord is everywhere filling heaven as well as earth, and earth as well as heaven, nevertheless the majesty of his virtuous effects appears more in the superior part of the world, than in the inferior. In heaven is the active intellect, ordaining all things, under which, like the female under the male is the passible intellect, the executive agent of all things down here on earth.

What is the meaning of "Hallowed be thy name"? That all honor of the world be referred to the Lord, and to his ministers and servants for the love of him. And that all opprobrium be attributed to us by our estimation, will and confession, while honoring others, in order that not we, but the Lord in us be glorified, hallowed and celebrated.

What does it mean, "Thy kingdom come"? That all tyranny and disorder of this world be abolished, and that the Lord alone with reason be King. That the kingdom of the Flesh of the world and of Satan be with Babylon abolished in this world and destroyed, and that the Gospel of the kingdom be fulfilled.

What are we to understand and ask, by saying: "Thy will be done as in heaven, so on earth"? That all and in all and everywhere, all things must be restored, so that all that the Lord did want, does want, and ever will want to be done in this inferior elementary world, be done therein, as if man had never sinned; in order that, as we see the Heavens with their stars governed in orderly fashion, moved and governed by the divine intelligences, we should see the same after the destruction of all the tyrannies of this world, the spiritual as well as the temporal ones, and in order that the form and imitation of heaven be extended on earth. We therefore ask that all powers and wills of this world which oppose the divine be

abolished, and that alone the divine will be done, above all, in the red earth of our hearts and by actual practice and heeding of conscience, according to what in the conscience is known.

What "daily bread" do we ask for? All that which in general sustains the life of the body as well as, and much more, the life of the soul. And because the life of our Lord is hidden within us, and because we may not lawfully care about tomorrow, we ask said favor for the one as well as for the other sustenance but for today, that is, for the present time.

What does it mean, "forgive as we forgive"? It is for obeying the most holy Law of nature which says: Do unto others, by helping them, or by causing them no harm, all you would have them do unto you. Support others, excuse them, forgive them, help them, and do unto them what you wish God to do unto you. . . . Be sure, if you do evil unto your neighbor, either by thought, or by word, or by effect, or by negligence, the Lord will do likewise unto you; he will never forgive you, if you do not forgive, and he will not show you eternal compassion, if you have not temporal compassion for your brother.

How are we to understand, "bring us not into temptation"? It is most certain that the Lord tempts no one, and never leads anyone into temptation, save by accident, which is when he bestows great and ample blessings upon a creature who turns them into negligence and pride so as to forget the Lord, and being forgotten by him, is no longer under his care. Left in the hands of Satan, he is damned in understanding to such extent that his sin is reward of sin, and the most horrible temptation in the world. . . .

What is meant by "deliver us from the evil one"? It means from Satan, prime author of evil, who leads us into the said temptation, that we be like unto him and his vassals. And also to make it understood that it is necessary that the said evil one and Prince of the wicked, by virtue of the prayer and faith of the faithful, be chained and imprisoned, so that the human creature be delivered completely from his servitude, in order that being fully restored, it may rest with him but to do his duty, when all souls will be Virgin . . . .

What does "Amen" mean? Be it thus accomplished and done, as by the counsel, sentence and prayer of our heavenly Father, we have in this our common prayer asked. . . . We shall with earnest zeal recite this prayer, in order that the Christ be formed in us. And we must pray free from all doubt, believing he will grant us to obtain or do or suffer what pleases him.

ANTIPODAL POWERS OF MANAS

Good-Evil

THE eternally recurring question of how it is that an Almighty God, infinite in love for humanity, can be omniscient and still permit the existence of an all-devouring Satan, is a problem few thinkers dare to discuss. Side by side with the blessings of life we find full-blown the curses of some evil hand. Wherever there is joy, there also is the mournful face of sorrow. Good is checked by evil, peace by war, health by disease, and all that is clean and lovely by the grotesque veil of ugliness. What man but knows the sadness of a blighted hope, the heartache of a lover's loss? Where is the individual who has not experienced in his life some form of inexplicable woe? Even Nature, with all her grace and charm, remains not free from the baleful power. Out of the air that brings the cooling breezes come also the devastating winds of destruction, out of rich earth the vomiting fumes of the volcano. Who knows whence springs this evil power, this pitiless blot upon the otherwise fair face of existence?

"Ah," says the skin-deep philosopher, "everything is relative. Evil has no existence apart from the good, just as good has no existence apart from evil. If one would know the meaning of pleasure, he must also know its opposite—pain. All these qualities which we see in nature and in life are illusions." Such is the reasoning of the superficial thinker who looks no deeper than the surface of things. No one can deny the necessary contrasts of the "opposites," that but for darkness there could be no perception of light, but does this mean that the darkness must be pitch black, filled with all sorts of hideous monsters? Must one, to know the meaning of good, sink to the depths of depravity and wallow deliberately in the gutter of sin, or to understand pleasure, experience a lifetime of dearth and pain? The contrasts of the "opposites" are necessary, it is true, but so far as their requirements for perception are concerned, they could be as harmless as a shadow on the wall. The opposite of sunshine is cloudiness, but think of the beneficence of a gentle rain. No, the painful *extremes* through which men go are wholly unnecessary, were never part of the great Plan. The Satanic influence which we see in life is not a natural outcome of the "opposites," but an abnormal state, the cause of which must be sought in the human heart.

To solve great questions the ancients used the law of correspondence and analogy. The divine and satanic powers in Nature, they said, have their counterparts in the hidden side of the individual man.

Know the mysteries of man and you will know the universe. Find whence springs the evil impulse in a human heart and you will have discovered the source of all affliction.

The Wisdom Religion admits of no personal Satan any more than it does a personal God seated in some far-off corner of the universe. But it does indicate the truth behind these terms, and that truth it traces to the dual moral nature of Mind. Higher and Lower Manas, says H. P. Blavatsky, "are figured allegorically as the two inseparable companions of man through life, the one his Guardian Angel, the other his evil Demon." Man is eternally a Thinker, and the results of his thinking are never lost. All good and evil thoughts and feelings are lodged unshakably in the occult aura of the hidden self, where they remain as living seeds from which fructify and grow the karmic events of tomorrow. If the evil Demon of a single man is capable of the damage seen on every hand, who can estimate the wrong-doing of a race or nation, to say nothing of the whole of mankind? Who can measure the hypnotizing power of the army of thought sensations "that swarm round humankind, the progeny and heirs to man and his terrestrial spoils"? The Astral Light, surrounding the earth to a measurable distance, is the storehouse of selfish thoughts, the reservoir of all human vice and iniquity. Of an originally pure substance, used for the consolidation of the forms of reincarnating Egos, the Astral Light is now impure, evil, devilish, radiating back an hundred-fold the bad impressions it receives, while the whole of Nature "groans in travail because of the iniquities of man."

The only Satan there is, therefore, is Lower Manas, the dynamic power of human thinking turned in the direction of selfishness. The very force of Spirit itself is the producer of all our ills. Is it not proved that the greater a force the more destructive its effects, if wrongly used? And what force, short of the omnipotence of the God-head, could possibly have produced the evils of the whole wide world? Why create an imaginary Satan and endow him with powers he does not possess—powers equal, moreover, to those of God himself, if one is to judge by effects? The religious allegory of Satan being a fallen angel bears striking resemblance to the old theosophical doctrines of the divine *Manasa,* now caught up and deluded by the snares of self.

Shall we, then, despair of progress for the human race, and say there is nothing we can do? Shall we, like unthinking religionists, cry for help from a God who makes no reply, while the forces of evil sweep the field? Man's greatest need, say the Teachers, is a

knowledge of his own true nature, a perception of his place in the scheme of things. He needs to know that the power which makes for evil can, with equal force, be turned to good. What inhibits, do we ask? False religious ideas about what we are, chief of which is the teaching that man is a poor, miserable sinner, inherently imperfect, and born in iniquity. What can be more degrading than this? While placing upon man the burden of responsibility for his sins, Theosophy teaches him to look up, to grasp the power that is his by divine birthright. "Even if thou wert the greatest of all sinners," says the *Bhagavad Gita,* "thou shalt be able to cross over all sins in the bark of spiritual knowledge."

Why wild beasts and deadly plants and all manner of human ailments, do we ask? Why the harsh *extremes* through which we go, instead of the quiet beneficent contrasts of the "opposites"? Why this demon Satan running rampant in a world guided by a kind and loving God?

The answer is that man is a *God* incarnated in human form, learning to master the powers of Self. He is a Divine Being, waging in himself a unique battle—that for spiritual freedom. Upon his shoulders rests the moral equilibrium of the universe. Shall he, therefore, be judged too harshly for his present imperfections?

Demon est Deus inversus—Lower Manas is Higher Manas reversed.

Physics and Free-will

The classical physics seemed to bolt and bar the door leading to any sort of freedom of the will; the new physics hardly does this; it almost seems to suggest that the door may be unlocked—if we could only find the handle. The old physics showed us a universe which looked more like a prison than a dwelling-place. The new physics shows us a universe which looks as though it might conceivably form a suitable dwelling-place for free men, and not a mere shelter for brutes—a home in which it may at least be possible for us to mould events to our desires and live lives of endeavor and achievement. . . . [Whether we continue to call matter "matter" or not] what remains is in any case very different from the full-blooded matter and the forbidding materialism of the Victorian scientist. His objective and material universe is proved to consist of little more than constructs of our own minds. In this and in other ways, modern physics has moved in the direction of mentalism.

—Sir James Jeans

AMONG YOUTH-COMPANIONS

KING entered to find the group already assembled, and said, as he took his seat, "Tonight's question is essentially one of social reform, as we discovered when it arose last time. Martinez, you were the one who suggested it. Suppose you state it for us, now."

"I'll give you one statement of it, as a basis for discussion," replied Martinez, "but there are many ways of putting it. I think a big part of our job tonight will be to discover the underlying assumptions on which the question rests, in order that we may trace other related problems back to the same source. So, with the understanding that this is only one form the question takes, we may ask, Wouldn't more people be interested in a philosophy like Theosophy if there were better social conditions, and a more equitable distribution of economic goods? The idea in this case seems to be that you can't expect a man to study the seven principles when he is starving, or investigate the Three Fundamentals when he has all he can do to make a living."

"You know," Janice observed, "when I first heard the question proposed, last meet, it sounded queer, and it took me a while to figure out why. Finally, it dawned on me that it's wrong-side-to! If you said that social and economic conditions would be better if more people studied Theosophy, that would be right, although other effects would be more important, perhaps."

"Yes," Gail assented, "I can see where the question might be a real stumper, if someone asked it suddenly, for the very reason that the logic of it is so inverted. In answering it, you would have to point out first of all that the conditions of earth life cannot be changed permanently by any plan or scheme which begins with attention to material goods and services. No one needs to be told that there is enough physical wealth in the world to more than adequately support its population, were it equally divided among all men. But to proceed from there to the conclusion that the problem is primarily one of distribution is to go in for some theoretical hopscotch which is all right as a game, but makes a very poor substitute for reasoning!"

"While Gail spoke, I have been trying to visualize a world where this hypothetical equal distribution of goods has taken place," Dave remarked. "The manner in which such a gigantic undertaking would actually be engineered is a problem too complex for me even to

consider, but I do wonder how the plan will be ratified by the people. Granted that a perfectly fair arrangement has been devised, can we suppose that all men will agree to the arrangement? And if there is not general support of the program, how could it be expected to last? It seems to me that those who seriously consider such a program assume a unanimity among men which does not exist in fact. What two individuals have the same attitude toward material possessions and the same opinion as to how much of the world's goods they have the right to possess?"

"And don't forget, either," put in Martinez, "that if all men had the attitude which would permit such an arrangement, that is, if they could all agree to share alike, the adjustment would probably come about of itself!"

"You can worry about a world-wide reorganization if you want to," said Alayne, with a wave of the hand, "but as far as I'm concerned, the prospect is quite unrealistic enough for me on a much smaller scale. Take one community, or even one circle of friends or group of families. Bring the scale of *things* to a happy medium, and give them all the same purchasing power. Then think of 'tomorrow and tomorrow and tomorrow.' What has happened to the variety of personal preferences, habits, tastes, desires and ambitions that make up the personality of the community? Have the equalization proceedings dispensed with the idiosyncrasies of human nature? Not likely. And if not, what guarantee have we that the situation will not sooner or later revert to its original condition? How are we to prevent some men from hoarding their wealth, others from squandering it, and still others from giving it away? Unless you make of freedom a political mockery, how are you going to *keep* the balance equal?"

"Seems as if we've spent enough time on the negative arguments," King interposed. "Let us move on to some others. Max, what's on your mind?"

"Well," began Max, "I've been thinking that the question we are considering is based on some fallacies. The first is that a man can be made happy by material conditions as such. An animal may be satisfied merely to have his bodily needs supplied, but that is because he has neither memory nor imagination with which to contrast one condition with another. With a mind-being, on the other hand, the desires of the individual have infinite range and intensity, and often bear no relation at all to the actual necessities of physical existence. The best situation in the world leaves some people discontented, and

others are genuinely happy in what might appear to be a meager existence. Second, better social and economic adjustments will not make us thoughtful: it is a rare individual who, provided with an easy life himself, goes forth to question the universe about his lot. More often, he assumes that he has deserved his good fortune, and settles down to enjoy himself, lest Providence think him ungrateful, and snatch back his privileged position."

"If what we call favorable conditions really made a man think, as the question implies," Gail added, "then we should expect culture, fine tastes, and intellectual curiosity to be the monopoly of the well-to-do. Instead, we find that in the 'democracy of mind,' so to say, a man's social position bears little relation to his mental powers, and that appreciation of literature and the arts is not confined to those who have the money to line their walls with 'old masters' and spread out the world's literature below."

"It is significant also," Dave contributed, "that Theosophy does not depend for promulgation on the so-called cultured classes. They have given it little credence, much less support, because their education and 'culture' are not designed to free minds from superstition, dogma, or prejudice, or to prepare men and women who will insist on examining truth for themselves. It is more often the *uneducated,* whose natural intuitions have not been perverted by training in mere intellectuality, who are attracted to the eternal verities taught in Theosophy."

"At this point, we could rephrase the question," suggested King. "Let us ask, Does Theosophy discourage efforts to better men's economic position?"

"Not at all!" Janice said instantly. "Theosophy doesn't discourage *any* efforts to better *any* conditions! H.P.B. said Theosophists are the friends of all movements which have for their aim the amelioration of the condition of mankind. It would be against the whole principle of individual responsibility taught in Theosophy, to say there is only one way for men to help their fellows. A man can help only in the way he sees to help. There are as many methods as there are workers, and where the motive is unselfish, the work is to the good."

"Yes, but there are direct methods, sure methods, and then there are indirect and relatively ineffective methods," Martinez pointed out. "The latter type simply 'surface' the job, so to speak. A method which does not take account of long-range causes and long-range effects will give only temporary relief, if any. A theosophist bases

his method on the knowledge that man's karma generated in past incarnations is the real cause of whatever condition he is in, physically, psychically, or intellectually. By educating men to change the habits of thought and action which lead to undesirable conditions, the theosophist is attacking the problem at its root, and is promoting basic readjustment, though the effects may not be visible for a time."

"On the question of whether or no Theosophy is in favor of a real economic equilibrium," said Max, "there is a passage in the *Secret Doctrine* which is quite conclusive, to my mind, and also, incidentally, gives a concrete example. It is in the chapter on 'The Coming Force,' where H.P.B. tells the story of Keely's Etheric Force. I got it out tonight to read. She is speaking of the help that is given to individuals by the keepers of truth, and says that Occult philosophy divulges few of its mysteries, lest they fall into the hands of selfish men and turn out to be curses instead of blessings. Individuals like Keely, men with special psychic and mental faculties, 'are generally and more frequently helped than allowed to go unassisted,' she says. 'Only they are helped'—and this is italicized—*'on the condition that they should not become, whether consciously or unconsciously, an additional peril to their age: a danger to the poor,* now offered in daily holocaust by the less wealthy to the very wealthy.' That's on page 558 of the first volume. Now, over on page 563, she writes that Keely's discovery 'in its completeness is by several thousand—or shall we say hundred thousand?—years *too premature.* It will be at its appointed place and time only when the great roaring flood of starvation, misery, and underpaid labour ebbs back again—as it will when happily at last the just demands of the many are attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings throughout the world unheeded, has died away'."

Max paused, and Janice voiced the thought of all: "That was written in 1888—what *would* she say about the cry for bread today!"

"She goes on," continued Max, after a moment, "and says that 'This may be hastened by the spread of learning, and by new openings for work and emigration, with better prospects than exist now, *and on some new continent that may appear.* Then only will "Keely's Motor and Force" . . . be in demand, because'—and here again is underlining—*'it will be more needed by the poor than by the wealthy'."*

"That shows some of the conditions which are holding men back from further knowledge," King observed. "The poor and the wealthy both have to wait until justice is done and a just state of

society is evolved, before more knowledge will be given out or greater powers allowed to develop. But humanity needs more and better knowledge than it has now before the societies of men can learn to settle down in equity and peace. That is why Theosophy must be sown broadcast in the world. We find Mr. Judge constantly pointing to the social implications of the teachings. In that talk of his on Epidemics that is in the January THEOSOPHY, he says much on this very subject.

"Janice suggested how much more pitiful is the cry for bread today than it was in H.P.B.'s day. That means one thing surely: that the need for the true philosophy is also greater now. Men are starving for the 'bread which feeds the shadow,' but they are starving also for the bread of wisdom. The first starvation, we know, is the effect of the second. Theosophy is 'food for thought' to satisfy the hunger of the soul, and as that hunger precedes and succeeds bodily hunger, the alleviation of that soul starvation is our most urgent task as Companions."

THE DECAY OF NATIONS

Although I should be among the last to deny that civilization, as Napoleon said of history, "is a fable agreed upon," I have learned, from both the past and the present, that nations decay from within more often than they surrender to outward assault. This is an admonitory truism; but it is a truism which we, in common with other races of mankind, have preferred to accept only on credit. We have refused to acknowledge that the disintegration of character is the beginning, not the end, of defeat, or that this weakening moral fiber is first revealed in the quick or slow decline of human relationships, and in the abrupt conversion to a triumphant materialism.

—ELLEN GLASGOW

A PSYCHIC ANAESTHETIC

IT is currently reported, "The worst thing about history is that every time it repeats itself the price goes up." In that sentence is more truth than humor, and we may ask ourselves why it should be so. How does it happen that history has to repeat itself? Why should pain, sorrow, even death, be endured by men over and over again, in cycle after cycle, age after age? We learn by repetition, we say. But why can we not learn the first time? A truth is no truer after we learn it than it was when we first heard it! What is it in man that goads him to waste time and effort resisting, rejecting and denying the truth that he will finally, must some day, accept?

This is a problem that assails every reformer, every educator, every parent, every soul. What makes learning so expensive? Why does "civilization" cost so much? Why do men seek out and take all "short cuts" except the real one—the short cut through knowledge? Any man knows that the shortest way to do a piece of work is to do it right. In any problem, the true answer is always the simplest.

It is borne in upon the student of human nature, after a while, that men shut *themselves* out of Truth, by mental blinders that keep the real path dim and unknown. What are these blinders? H. P. Blavatsky has indicated several. Ignorance, she wrote, is the "most stupefying of all psychic anaesthetics." Also, "Occult truth cannot be absorbed by a mind that is filled with preconception, prejudice, or suspicion." The word "psychic" is a clue, for it is the psychic or Kamic admixture that masks the divine mind in animal unreason. "Mental feelings" and personal sentiments too often partake of the worst elements of the human and animal nature, invariably selfish. Ignorance, on the other hand, fortifies its position behind the battlements of "reason." That is, intelligence inverted becomes the capacity for rationalization, which "justifies" with little or no reference to justice.

The ancients used to describe all actions and objects in terms of three qualities, *Sattva, Tamas, and Rajas.* By means of these categories we can distinguish the love of truth from the two general types of resistance to truth and to soul evolution, one of which stems from lack of knowledge, the other from false knowledge. First, there is that resistance which is to be identified with the quality of Tamas, indifference or inertia, for ignorance is essentially negative, a passive resistance. The other type of resistance is active and posi-

tive. (Who is so positive as a man with a prejudice?) This is Rajasic resistance, associated with the quality of active badness. Unwisdom is a sedative, and leads to errors of omission; false wisdom is a stimulant, and generates errors of commission. That action alone which springs from the quality of Sattva, active goodness or truth, is wise.

To illustrate the workings of the psychic mind, and the effects of these "mental feelings," we may consider the question that is so much before the minds of men today—the establishment of brotherhood in human society. It is safe to say that all men have at least heard of the ideal of universal brotherhood; many wish fervently to promote peace on earth. Yet few can be said to have any real knowledge of brotherhood, and still fewer are those who have been roused to live and work toward its actual accomplishment.

We can see two causes for this situation. The first default is through Tamas, ignorance of the compelling reasons for brotherhood among men, through lack of knowledge and comprehension of the laws that make brotherhood a fact in nature. These laws have to be known and realized by men, to make brotherhood a fact in *human* nature. Were the absolute law of cause and effect, for instance, brought to bear on the question of human relations, men would see the justice of their condition, and would be more inspired to deal justly in it. And the practice of justice promotes brotherhood. The Rajasic default is by those who, though knowing better, refrain from doing better, because of "prejudice, preconception, or suspicion" as to the character of their fellow men. These mental shadows obstruct the exercise of the spiritual faculty of intuition, through which alone man is capable of perceiving reality.

So it comes about that men are blinded to the occult truth in the words of Jesus: "Do unto others as you would have others do unto you." They interpret it to mean, wait until others do right by you, and then return in kind. But this is contrary to all experience and practical wisdom.

The three qualities are present in all men, though in varying proportions, and for this reason a third alternative is possible,—the Sattvic approach. Each man is an "initiate" in his own degree. Every human being has developed some initiatory power. Therefore, wherever and however he may be situated, and to the extent of his knowledge, his is the first move. In humanity's common endeavour to found a brotherhood of all men, for instance, he has the

responsibility to make the beginning of universal brotherhood and peaceful living in his own present position, and thus encourage his brothers in the same practice.

We have taken one instance. The insidious influence of the "psychic anaesthetic" can be detected in other areas of our thought as well. To seek out and eradicate to its last traces the drug of ignorance is the first task of those who would call themselves "open-minded theosophists."

Zealous Disciples

"Love one another" said Jesus to those who studied the mysteries of the kingdom of heaven.

"Profess altruism, preserve the union, accord, and harmony of your groups, all you who place yourselves in the ranks of neophytes and seekers of the *one Truth*," say other Masters to us. "Without union and intellectual and psychic sympathy you will attain nothing. He who sows discord reaps the whirlwind."

Those who wish to succeed in theosophy, abstract or practical, should remember that want of union is the first condition of failure. But let ten determined theosophists unite themselves; let them work together, each according to his own way, in one or another branch of universal science, but let each one be in sympathy with his brother; let this be done, and we can answer for it that each member would make greater progress in the sacred science in one year than could be made in ten years by himself. In theosophy what is needed is emulation and not rivalry.

In real theosophy it is always the least who becomes the greatest.

However, the society has more victorious disciples than is commonly supposed. But these stand aside and work instead of declaiming. Such are our most zealous as well as our most devoted disciples. When they write they hide their names; when they read garbled translations of sacred ancient books, they see the real meaning under the veil of obscurity that western philologists have thrown upon them, for they know the mystery language. These few men and women are the pillars of our temple. They alone paralyze the incessant work of our theosophic moles. —H. P. Blavatsky

ANOTHER "IMPORTANT LETTER"

[Less than a year before William Q. Judge's death (March 21, 1896), the American Section of the Theosophical Society met in convention at Boston, April 28 and 29, 1895, and voted 191 to 10 to reorganize as "The Theosophical Society in America," with Mr. Judge as President for life. The following message from the Executive Committee of the newly organized "T. S. in A." was sent to "the European Theosophists, in Convention assembled as 'The European Section of the Theosophical Society'." Its context will be found in *The Theosophical Movement,* Chapter XXXIV. The letter is source-material of the Declaration of the United Lodge of Theosophists, and for this reason is here reprinted.—Eds. THEOSOPHY]

BROTHERS AND SISTERS: We send you our fraternal greeting, and fullest sympathy in all works sincerely sought to be performed for the good of Humanity. Separated though we are from you by very great distance we are none the less certain that you and we, as well as all other congregations of people who love Brotherhood, are parts of that great whole denominated The Theosophical Movement, which began far back in the night of Time and has since been moving through many and various peoples, places and environments. That grand work does not depend upon forms, ceremonies, particular persons or set organizations,—"Its unity throughout the world does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it." Hence organizations of theosophists must vary and change in accordance with place, time, exigency and people. To hold that in and by a sole organization for the whole world is the only way to work would be boyish in conception and not in accord with experience or nature's laws.

Recognizing the foregoing, we, who were once the body called The American Section of the T.S., resolved to make our organization, or merely outer form for government and administration, entirely free and independent of all others; but retained our theosophical ideals, aspirations, aims and objects, continuing to be a part of the theosophical movement. This change was an inevitable one, and perhaps will ere long be made also by you as well as by others. It has been and will be forced, as it were, by nature itself under the sway of the irresistible law of human development and progress.

But while the change would have been made before many years by us as an inevitable and logical development, we have to admit

that it was hastened by reason of what we considered to be strife, bitterness and anger existing in other Sections of the Theosophical world which were preventing us from doing our best work in the field assigned us by Karma. In order to more quickly free ourself from these obstructions we made the change in this, instead of in some later, year. It is, then, a mere matter of government and has nothing to do with theosophical propaganda and ethics, except that it will enable us to do more and better work.

Therefore we come to you as fellow-students and workers in the field of theosophical effort, and holding out the hand of fellowship we again declare the complete unity of all theosophical workers in every part of the world. This you surely cannot and will not reject from heated, rashly conceived counsels, or from personalities indulged in by anyone, or from any cause whatever. To reject the proffer would mean that you reject and nullify the principle of Universal Brotherhood upon which alone all true theosophical work is based. And we could not indulge in those reflections nor put forward that reason but for the knowledge that certain persons of weight and prominence in your ranks have given utterance hastily to expressions of pleasure that our change of government above referred to has freed them from nearly every one of the thousands of earnest, studious and enthusiastic workers in our American group of Theosophical Societies. This injudicious and untheosophical attitude we cannot attribute to the whole or to any majority of your workers.

Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race. And to all this we beg your corporate official answer for our more definite and certain information, and to the end that this and your favorable reply may remain as evidence and monuments between us.

Fraternally yours,

WILLIAM Q. JUDGE,

President.

ON THE LOOKOUT

The Paradoxes of Mind

"The Lord of Creation" is a discussion of the symbol-making faculty of the human mind, by Suzanne K. Langer (January *Fortune*), and is an article which raises some important considerations. It begins:

> The world is aflame with man-made public disasters, artificial rains of brimstone and fire, planned earthquakes, cleverly staged famines and floods. The Lord of Creation is destroying himself. He is throwing down the cities he has built, the works of his own hand, the wealth of many thousand years in his frenzy of destruction, as a child knocks down its own handiwork, the whole day's achievement, in a tantrum of tears and rage.

Mrs. Langer observes that global war is not the fight for life which animals perpetually wage, but "a war of monsters"; the struggle of "great superpersonal giants, the national states" which are not natural beings, but social symbols. The evolution of social symbols is natural to man, Mrs. Langer points out; symbols may change and disappear from time to time, but new ones arise to take their place. What does man gain by the creation and use of symbols? The powers of imagination and abstraction, which are "the roots of his supreme talent, the gift of reason."

In Mrs. Langer's opinion, however, men are essentially unrealistic. "With all their extraordinary intelligence, they alone go in for patently impractical actions—magic and exorcism and holocausts—rites that have no connection with common-sense methods of self-preservation, such as a highly intelligent animal might use":

> The more primitive man's mind, the more fantastic it seems to be; only with high intellectual discipline do we gradually approach the realistic outlook of intelligent animals. Yet this human mind, so beclouded by phantoms and superstitions, is probably the only mind on earth that can reach out to an awareness of things beyond its practical environment and can also conceive of such notions as truth, beauty, justice, majesty, space and time and creation.
>
> There is another paradox in man's relationship with other creatures: namely, that those very qualities he calls animalian—"brutal," "bestial," "inhuman"—are peculiarly his own. No other animal is so deliberately cruel as man . . . . There is no torment, spite, or cruelty for its own sake among beasts, as there is among men . . . . But man, who knows good and evil, is cruel for cruelty's sake; he who has a moral law is more brutal than the brutes, who have none; he alone inflicts suffering on his fellows with malice aforethought.

> If man's mind is really a higher form of the animal mind, his morality a specialized form of herd instinct, then where in the course of evolution did he lose the realism of a clever animal and fall prey to subjective fears? And why should he take pleasure in torturing helpless members of his own race?

The paradox of mind in general is explained only on the theory of its *dual* nature (see the series, "Antipodal Powers of Manas," the sixth of which appears in this issue). The paradox of man out-doing the animal in bestiality Theosophy explains by showing that while the animal is amoral, acting only by instinct and according to natural impulse, man is a moral being who initiates his own actions and who is free to control and sublimate, or pervert and abuse his instincts and desires. For this reason man has been justly called "the most consciously and intelligently bestial of all the animals."

"A Unique Variant"

Why man should enjoy torturing his fellows, and why he should succumb to imagined fears, are mysteries indeed, from the standpoint of truth and logic. But they are mysteries of *human* nature and are not to be solved by reference to animal psychology. This is in fact what Mrs. Langer has concluded:

> The answer is, I think, that man's mind is *not* a direct evolution from the beast's mind, but is a unique variant and therefore has had a meteoric and startling career very different from any other animal history. The trait that sets human mentality apart from every other is its preoccupation with symbols, with images and names that *mean* things, rather than with things themselves. This trait may have been a mere sport of nature once upon a time. . . . Perhaps [it] . . . was originally just a peculiar sensitivity in a rather highly developed brain. But whatever its cause, the ultimate destiny of this trait was momentous; for all human activity is based on the appreciation and use of symbols. Language, religion, mathematics, all learning, all science and superstition, even right and wrong, are products of symbolic expression rather than direct experience. . . . We live in a mind-made world, where the things of prime importance are images and words that embody ideas and feelings and attitudes.

Strangely, with all her intuition, Mrs. Langer is not greatly concerned about the source of mind. Yet all these supremely important "symbols" arise in mind, as do concepts of right and wrong and standards of morality. How can this philosopher rest without discovering for herself the origin of mind? Can a phrase such as

"mind-made world," be appreciated even by Mrs. Langer herself, while she remains ignorant of the theosophical teaching that the Universe evolves according to the ideal plan in Universal Mind, just as man's individual "world" grows out of his ideas?

DREAMING DESIRES

Again passing over the question of how or why, assuming, in truth, a species of spontaneous generation, Mrs. Langer continues:

> . . . the tendency to manipulate ideas, to combine and abstract, mix and extend them by playing with symbols, is man's outstanding characteristic. It seems to be what his brain most naturally and spontaneously does. Therefore his primitive mental function is not judging reality, but *dreaming his desires.*
>
> Dreaming is apparently a basic function of human brains, for it is free and unexhausting like our metabolism, heartbeat, and breath. It is easier to dream than not to dream. . . . The symbolic character of dreams is fairly well established. Symbol mongering, on this ineffectual, uncritical level, seems to be instinctive, the fulfillment of an elementary need rather than the purposeful exercise of a high and difficult talent.

Only Theosophy treats the subject of dreams from the basis of a complete philosophy, and can explain the symbolism of true, as well as automatic dreams. The fullest treatment is to be found in H. P. Blavatsky's *Transactions of the Blavatsky Lodge,* in the Appendix.

LIKE AND UNLIKE

> The special power of man's mind rests on the evolution of this special activity, not on any transcendently high development of animal intelligence. We are not immeasurably higher than other animals; we are different. We have a biological need and with it a biological gift that they do not share.

This reminds us of the classic formulation by Montaigne, who said, Men are both alike and different: If they were not alike they could not be distinguished from the animals, and if they were not different, they could not be distinguished from each other. The theosophist adds that what men have in common to distinguish them from the animals is the power to think, and what distinguishes them from each other are their individual minds. Man never was an animal, and no animal will ever become a man, is an unequivocal doctrine in the theosophical teaching on evolution, for reasons given in *The Secret Doctrine.* (Key statements in regard to the Darwinian fallacies are brought together in the appendix to *Teacher's Manual and Guide to The Eternal Verities,* pp. 212-5.)

"The Language Line"

Man has "a constant and crying need of *expression*," Mrs. Langer continues. "What he cannot express, he cannot conceive; what he cannot conceive is chaos, and fills him with terror." This process of symbolic transformation gives him powers but also weaknesses. He cannot react according to a simple instinctive pattern: he reacts according to the way he *conceives* a situation. "The process of *envisaging* facts, values, hopes, and fears," says Mrs. Langer, "is reflected in the evolution of an extraordinary phenomenon found always, and only, in human societies—the phenomenon of language":

> Language is the highest and most amazing achievement of the symbolistic human mind. . . . without it anything properly called "thought" is impossible. The birth of language is the dawn of humanity. The line between man and beast—between the highest ape and the lowest savage—is the language line. Whether the primitive Neanderthal man was anthropoid or human depends less on his cranial capacity, his upright posture, or even his use of tools and fire, than on one issue we shall probably never be able to settle—whether or not he spoke.

The Development of Speech

Theosophy agrees with Mrs. Langer that the birth of language is the dawn of humanity; moreover, the *history* of that "birth" is given by H. P. Blavatsky from the records of "witnesses on the scene." In view of the signal importance for man of the development of language, it will be worthwhile to consider what the Secret Doctrine teaches in regard to the source of speech:

> The Commentaries explain that the first Race—the ethereal or astral Sons of Yoga, also called "Self-born"—was, in our sense, speechless, as it was devoid of mind on our plane. The Second Race had a "Sound-language," to wit, chant-like sounds composed of vowels alone. The Third Race developed in the beginning a kind of language which was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals, which, however, were hardly nascent in the day of the "Sweat-born" (the *early* Third Race). In its second half, when the "Sweat-born" gave birth to the "Egg-born," (the *middle* Third Race); and when these . . . began to evolve into separate males and females; and when the same law of evolution led them to reproduce their kind sexually, an act which forced the creative gods, compelled by Karmic law, to incarnate in *mindless* men; then only was speech developed. (*S. D.* II, 198.)

Before speech was evolved, then, the races of "men" were mindless; that is—

> Their physical bodies belonging to the Earth, their Monads [Spirit-Souls] remained on a higher plane altogether. Language could not be well developed before the full acquisition and development of their reasoning faculties.

Or, as said later in the same book, "A *human* brain is necessary for *human* speech."

THE IMPLICATIONS OF SPEECH

With this, we return to "The Lord of Creation" and find Mrs. Langer saying that she does not believe language evolved from vocal expressions such as animals use for their feelings or signals, because "the essence of language is symbolic, not signific; we use it first and most vitally to formulate and hold ideas in our own minds." There is a vital difference between the animal language of *signs* and human speech, she declares, because the latter is a "purely symbolic process." Furthermore, "animal 'speech' never has a structure":

> It is merely an emotional response. Apes may greet their ration of yams with a shout of "Nga!" But they do not say "Nga" between meals. If they could *talk about* their yams instead of just saluting them, they would be the most primitive men instead of the most anthropoid of beasts.

"NATURAL SYMBOLS"

"There seem to be irresistible parallels between the expressive forms we find in nature and the forms of our inner life," says Mrs. Langer, instancing the use of light to represent good and joyful things and the use of darkness to signify sorrow or horror.

> A flame is a soul; a star is a hope; the silence of winter is death. All such images, which serve the purpose of metaphorical thinking, are *natural symbols*. They have not conventionally assigned meanings, like words, but recommend themselves even to a perfectly untutored mind, a child's or a savage's, because they are definitely articulated *forms,* and to see something expressed in such forms is a universal human talent. We do not have to learn to use natural symbols; it is one of our primitive activities.

According to the *Secret Doctrine,* this "primitive activity," and these natural symbols exist because of the correspondences of types and antitypes in nature, which in turn is the reason why everything in nature has to be judged by analogy. Analogy is a fundamental law in Occult Science, and is that which guided ancient philosophers.

From the very beginning of time, writes H. P. Blavatsky, the Mysteries of Nature were recorded in geometrical figures and symbols, the keys to which were passed from one generation of wise men to the other, for the Ancients knew that nothing could be preserved in human memory without some outward symbol. *They* never confused originals and symbols, wherever superstition and oblivion of the primitive meaning may have led later, profane generations.

"Symbolic History"

Rendering thoughts symbolically is the earliest mode of recording events and ideas:

> The religious and esoteric history of every nation was embedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parable. Why? Because *the spoken word has a potency unknown to, unsuspected and disbelieved in,* by the modern "sages." Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or any real events in so many unmistakable words, lest the powers connected with the event should be once more attracted. Such events were narrated only during the Initiation, and every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his master, before they were finally accepted. Thus was created in time the Chinese Alphabet, as, before that, the hieratic symbols were fixed upon in old Egypt. (*S. D.* I, 307.)

"Vision and Lunacy"

The power of envisagement which natural symbolism bestows is dangerous, according to Mrs. Langer, for "human beings can envisage things that do not exist, and create horrible worlds, insupportable duties, monstrous gods and ancestors":

> . . . man's untutored thought always tends to lose its way between the symbol and the fact. . . . Even in civilized societies, symbolic objects—figures of saints, relics, crucifixes—are revered for their supposed efficacy. . . . Because of this constant identification of concepts with their expressions, our world is crowded with unreal beings. Some societies have actually realized that these beings do not belong to nature, and have postulated a so-called "other world" where they have their normal existence and from which they are said to descend, or arise into our physical realm. . . .

> So the gift of symbolism, which is the gift of reason, is at the same time the seat of man's peculiar weakness—the danger of lunacy. . . . It is man who hears voices and sees ghosts in the dark, feels irrational compulsions and holds fixed ideas. All these phantasms are symbolic forms that have acquired a false factual status. It has been truly said that everybody has some streak of insanity; i.e., the threat of madness is the price of reason.

The supposed efficacy of symbolic, sacred objects, the so-called "unreal beings" from another world, ghosts and gods that do "belong to nature" can have no "factual status" for one who does not know of the elemental world, the astral sphere, kama-loka, and the existence of "descending celestial influences" (see "Cycles," p. 200 in this issue), but ignorance detracts not at all from actuality. The real threat of insanity, we may add, is the possibility of separation between reason and intuition, between the lower psychic and the higher noetic mind.

"AN AGE OF TRANSITION"

> For thousands of years [writes Mrs. Langer] people lived by the symbols that nature presented to them. . . . Then came the unprecedented change, the almost instantaneous leap of history from the immemorial tradition of the plow and the anvil to the new age of the machine, the factory, and the ticker tape. . . . All the accumulated creeds and rites of men are suddenly in the melting pot. There is no fixed community, no dynasty, no family inheritance—only the one huge world of men, vast millions of men, still looking on each other in hostile amazement. . . .Modern civilization has achieved the highest triumphs of knowledge, skill, ingenuity, theory; yet all around its citadels, engulfing and demolishing them, rages the maddest war and confusion, inspired by symbols and slogans as riotous and irrational as anything the "vegetative" stage of savage phantasy could provide. How shall we reconcile this primitive nightmare excitement with the achievements of our high, rational, scientific culture?
>
> The answer is, I think, that we are no longer in possession of a definite, established culture; we live in a period between an exhausted age—the European civilization of the white race—and an age still unborn, of which we can say nothing as yet. We do not know what races shall inherit the earth. We do not know what even the next few centuries may bring. But it is quite evident, I think, that we live in an age of transition, and that before many more generations have passed, mankind will make a new beginning and build itself a different world. All we know is that every tradition, every institution, every tribe is gradually becoming uprooted and upset, and we are waiting in a sort of theatrical darkness between the acts.

This is reminiscent of Koestler's "interregnum" (February Lookout), but it is even more reminiscent of Mr. Judge's *Ocean of Theosophy,* written fifty years ago. The "elder brothers," the Masters of Wisdom, have called this "an age of transition," says Mr. Judge, and proceeds to elaborate—

> every system of thought, science, religion, government, and society is changing, and men's minds are only preparing for an alteration into that state which will permit the race to advance to the point suitable for these elder brothers to introduce their actual presence to our sight . . . .
>
> Believing in his teacher, the theosophist sees all around him the evidence that the race mind is changing by enlargement, that the old days of dogmatism are gone and the "age of inquiry" has come, that the inquiries will grow louder year by year and the answers be required to satisfy the mind as it grows more and more, until at last, all dogmatism being ended, the race will be ready to face all problems, each man for himself, all working for the good of the whole, and that the end will be the perfecting of those who struggle to overcome the brute. For these reasons the old doctrines are given out again, and Theosophy asks every one to reflect whether to give way to the animal below or look up to and be governed by the God within.

For some, the "theatrical darkness" Mrs. Langer sees has been lighted by the teachings of Theosophy, and they know that Theosophy is the best suited of all philosophies for aiding humanity to "make a new beginning, and build itself a different world." Therefore, theosophists work to bring before all men the knowledge that has its source in those same "Ancients," "Wise Men," or Masters who taught men through symbols in ages long gone by, and who in our time have again given the world the age-old wisdom-religion, recorded in the writings of H. P. Blavatsky and William Q. Judge.

Prophecies

In *Science* for Dec. 24, 1943, William H. Crew calls attention to the following passages:

> From the *Proceedings of the Liverpool Naturalists Field Club,* 1904, page 30:
>
> "Soon shall thy arm unconquered stream afar,
> Drag the slow barge or drive the rapid car,
> Or on wide waving wings expanded bear
> The flying chariot through the fields of air."
>
> —Erasmus Darwin, 1802.

In a publication by the Rockefeller Center, it was reported that George J. Atwell has brought to light the following inscription from the tombstone of Saint Francis of Paula, 1416-1508, in Kirby Cemetery in Essex, England:

"When pictures look alive with movements free;
When ships, like fishes, swim beneath the sea;
When men outstripping birds shall scan the sky;
Then half the world, deep-drenched in blood, shall die!"

As a reminder we may add the following:

1. "Mother Shipton's prophecies."
2. Certain passages in the Old Testament.
3. Certain passages by Nostradamus.
4. H. P. B.'s significant remarks on the use of the "agni ratha" (fire weapon) attached to flying vessels, in days of lost history.
5. Tennyson's "Locksley Hall," mentioned by Crew.

The exact date of "Mother Shipton" has long been a matter of controversy, but there is no controversy about "her" having written long before any modern appearance of aviation. Nostradamus' weird French often bears all manner of interpretations, but his passages regarding the use of aviation in war are perfectly clear. It seems then, that for centuries the coming of aviation has been "in the air"; or, "in the astral light," readable by both "natural" and trained adepts. *These prophecies reek of horror, tragedy, and disaster.*

AN UNPOPULAR PROPHET?

It is, we think, significant that although some at least of these prophets must have been able to see the physical form of the coming aircraft in their visions, none described it. Perhaps—and certainly in the case of H.P.B.,—they knew that man would soon enough find the means to racial suicide without aid.

The reference quoted above is the most striking of the few which have appeared in scientific journals. To date, there has been no scientific recognition of the vastly more definite, detailed, and important prophecies set down by H. P. Blavatsky. Judging by precedent, her prophecies should begin to appear in scientific periodicals about the year 2450—if there are then any scientific publications other than on military technology. Fortunately, Theosophists do not have to wait to read them; and the Theosophist who is not assiduously reading them at present, is, in the vernacular, "missing something" —something, perhaps in the way of opportunities for understanding the nature of cause and effect, which may not return for a millenium.

The Consensus of Evidence

Meanwhile, just what explanation does science propose for this remarkable consensus of the prophets? Science, so far, is discreetly silent on the matter. Not that the rationale of prophecy is particularly difficult or abstruse: it is a natural extension of one of nature's most obvious phenomena, the cyclic return of impression. As H.P.B. explains in *The Secret Doctrine:*

> It is the knowledge of the natural laws that make of seven the root nature-number, so to say, in the manifested world—at any rate in our present terrestrial life-cycle—and the wonderful comprehension of its workings, that unveiled to the ancients so many of the mysteries of nature. It is these laws, again, and their processes on the sidereal, terrestrial, and moral planes, which enabled the old astronomers to calculate correctly the duration of the cycles and their respective effects on the march of events; to record beforehand (prophecy, it is called) the influence which they will have on the course and development of the human races.

"On the Idea of Genius"

This article by Dorothy Thompson (February *Ladies' Home Journal*), contains some wholesome reflections on a much misinterpreted phenomenon. Miss Thompson writes, "if we regard geniuses in the test of time, they appear, on the whole, to have been extraordinarily sensible men":

> Genius is not madness, nor "inspiration." Neither is it just "the infinite capacity for taking pains." It is a combination of inborn talent, physical and mental energy, disciplined intellect and great powers of concentration. These occur far oftener in healthy, happy persons than in neurotics. . . .
>
> The perspective of time also dissipates the idea of "evil genius." Most wicked men, though they may have great talent, are also stupid. There is a logical reason for this. Creative talent is attracted to the creative forces which are affirmative and constructive, not negative, nihilistic or predatory. Superior intelligence is able to discern and predict the evil results of evil policies, and intellect corrects appetite. Thus, really superior intelligence comprehends the realistic value of virtue and is attracted to it. . . .

"The Greatest Adventure"

> The greatest adventure of intellect and art is to attempt to discern and depict new truths, and this in itself is a moral activity. Honesty is a prerequisite for great science, as purity and humility

> are handmaidens of art, and courage the virtue of piercing intellect. To love evil is to espouse stupidity. The two converge together, somewhere, always.

That real power is the outgrowth of moral wisdom, *is* moral wisdom, in fact, is rarely perceived by men of today. The idea that creative genius is of necessity a constructive and ethical activity is not as important to modern philosophers as it was to Plato, who taught that the Good, the Beautiful and the True are an indissoluble Trinity. How many in our civilization have the "really superior intelligence" to conceive of virtue as having a realistic value? Who, in this era, can regard without scepticism the Sermon on the Mount, with its startling prophecies for the "meek" who are strong in virtue? How prevalent is the theory that to do evil is unintelligent?

THE LIGHT OF THE INNER MAN

The statements quoted from Dorothy Thompson are a partial echo of some of H. P. Blavatsky's words in her article, "Genius":

> The EGOS of a Newton, an Aeschylus, or a Shakespeare, are of the same essence and substance as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing genii depends on the physiological and material construction of the physical man. No Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and of another a vulgar, silly person is, as said, the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma. . . .
>
> Great Genius, therefore, if true and innate, and not merely an abnormal expansion of our human intellect—can never copy or condescend to imitate, but will ever be original, *sui generis* in its creative impulses and realizations. . . .
>
> . . . no man endowed with true genius can ever give way to his physical animal passions. In the view of an humble Occultist, only such a grand altruistic character as that of Buddha or Jesus, and of their few close imitators, can be regarded, in our historical cycle, as fully developed GENIUS.

"Genius and undeserved suffering," says H.P.B. in her conclusion, "prove an immortal Ego and Reincarnation in our world." It is these ideas: man's immortal Ego, the law of Karma, and Reincar-

nation, that are the chief doctrines in the only education which will infallibly show the practical realism of right action, will enable the individual to bring out his own creative powers, and will awaken the "genius" that sleeps in the soul of man.

Andrews' Ambition

Dr. T. D. A. Cockerell, in *Science* for Jan. 7, reviews Roy Chapman Andrews' autobiography. As most readers are aware, Mr. Andrews is one of the world's more famous explorers. Certain passages from his book are of Theosophical interest.

Mr. Andrews believes that the greatest future for exploration lies in the Central Asian regions, which will be more accessible after the war. Dr. Cockerell thinks that "primitive man" will undoubtedly be found there. No doubt "primitive man" will be found there, since that late-come, degenerate hybrid is rather ubiquitous. But both Mr. Andrews and Dr. Cockerell may have notable difficulty in reconciling current theories about the origin and evolutionary place of that creature, with other things to be discovered.

Dr. Cockerell cautiously remarks that exploration of this region pertains to "a future he [Andrews] may not live to see."

That depends. Should the world continue to conduct itself according to its wonted habit, those regions may again be shut off from Western investigation for generations to come.

Two Japans

> My life in Japan, thirty-three years ago [Mr. Andrews writes], might have been lived in a different country and with people of a different race, judging by the present-day Japanese. Seemingly the people I knew, and liked, have no relation whatever to the inhuman creatures we are fighting in this war of horror . . . . The everyday Japanese was a likeable person, simple, full of joie de vivre and the worship of beauty . . . . I watched them change year by year with amazing rapidity, as they assimilated more and more Germanic ideas and *Kultur*. I saw them lose much of their courtesy and kindliness, their simplicity and charm. Each time I returned to Japan, there was less that was admirable and more of those characteristics which stamp the Japanese of today with the infamy of treachery and inhuman cruelty.
>
> I can say [Dr. Cockerell adds] that only twenty years ago, when in Japan, I was treated kindly and found much to admire. One may only hope that in years to come the virtues the Japanese had, they may regain, and once more contribute to the good of the world, in their own unique fashion.

Such observations are of particular value at the present time, when any notion that Japanese and Germans have ever been other than monsters is *anathema maranatha,* unpublishable in any journal depending for its existence on popular support. Mr. Andrews, perhaps swayed by the passions of the time, seems to have interpreted some of his observations *ex post facto.* Had he said *Western* ideas and materialism, instead of "Germanic ideas and *Kultur,*" he would have been nearer the mark. Germany came late in the process of corrupting Japan, and her influence was wielded in conjunction with, and secondarily to, that of the Anglo-Saxons. It is unlikely that Japan will regain the virtues of charm and simplicity until the West sets the example by acquiring some of the same.

OPPORTUNITIES AND RESPONSIBILITIES

Writing on "Civilization, The Death of Art and Beauty," in the last century, H. P. Blavatsky suggested that true lovers of art "organize and send out missionaries the world over, to tell picturesque Japan and other countries ready to fall victims that, to imitate the will-o'-the-wisp of European culture and fascination, means for a non-Christian land, the committing of suicide; that it means sacrificing one's individuality for an empty show and shadow; at best it is to exchange the original and the picturesque for the vulgar and the hideous." In that article H.P.B. takes pains to show how "civilization" has generated "selfishness and materialism, the greatest curses of the nations," a point she also makes in "The Fall of Ideals."

Neither "art lovers" nor humanitarians amongst the theosophists of her day took enough serious notice of Madame Blavatsky's "prophecies" along this line to bring much real, *civilizing* influence to bear on the public policies of the Western nations. The 19th Century theosophists might have occupied themselves with serious study and applications such as would have held up the hands of Madame Blavatsky and Mr. Judge in their pioneering for world-uniting education. It is more than significant that the rock on which the original T. S. foundered—personalities—is the rock on which society at large is foundering at present. What proportion of present misery could have been averted if theosophists had fulfilled the original plan of the Elder Brothers, it is impossible to say; but the unappreciated opportunities of the past doubtless have their appropriate counterparts today.

THE UNITED LODGE OF THEOSOPHISTS

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

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